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INTERNATIONAL BIBLE STUDY.

July 16, 1882.——*Mark VI.* 30—44.

"And the apostles gathered themselves together unto Jesus." A very simple statement but suggestive. Jesus was their rallying-point. They could only come together where he was. Just in the degree that we now approach him spiritually we are brought near to one another in love. They told him what they had done and taught, and he listened with interest and sympathy. The Christian worker to-day is cheered by the word of Jesus, 'I know thy works: if others seem not to notice them, not to be interested in thy efforts to make the Gospel known to some remote tribe, care not for it; suffice it that the Master knows.' We are to make our reports to Jesus. Some reports would perhaps read differently, if they were first submitted to Jesus, prepared for his eye.

It was not easily to hold this missionary conference, there was such a tide of people setting in upon them to see and hear Jesus. It was arranged that they should cross the lake and find some retired spot where they could talk things over without interruption. The disciples wanted to get the Master's criticisms and suggestions regarding the way they had conducted themselves, and the way they had preached the Gospel. So without letting any body know what they were about they embarked privately. The stratagem did not succeed; the curiosity of the people would not be baffled. They went afoot, in great numbers, around the head of the lake, and when the Apostolic synod reached the place, they found to their dismay many of the people already there. Was Jesus annoyed? Did he reproach the people? No, he had learned to see his Father's hand in all events, and he accepted the situation at once. As he looked upon the gathering throng, he saw that they were as sheep having no shepherd and seeking one, and his heart went out towards them; and he began to be their shepherd, teaching them many things. There are some who feel their need of guidance; with all that has been done for them in the name of religion they yet have no peace and are a prey to their passions; they come to Christ; but when they hear his teaching, they cannot believe that such words meet their case; so they go away as they came, disappointed. They know not that self is their great enemy and that Christ can destroy self and leave them not unclothed but clothed upon of life.

Towards evening the disciples suggested to Jesus that he should dismiss the congregation and let them go to the nearest villages and get food. He said to them, Give ye them to eat. He proves his people by laying obligations upon them which they can in no wise fulfil apart from him. A true faith would have led the disciples to say, Very well, we will give them to eat; we can do all things through him. But they said, Shall we go and invest 200 *denarii* in bread and give to them? It turned out that they had five loaves and two fishes. These were chapatis, thin, flat, round loaves, and the supply would not have sufficed for one meal of the twelve; but they brought them to Jesus. The people were made to sit down on the grass, in rows of 50 each, and as there were 100 rows, it was seen at a glance that there were 5000 men. Jesus took the loaves and fishes, looked up to God and blessed, i. e. blessed God for them, and began breaking the loaves and filling for each apostle a basket with broken loaves and fishes, and when they severally came back with the empty baskets, filling them again, and so on until all had eaten enough. This *may* have been the manner of the thing, and probably was. Have you but little in your house? Is your salary scanty? Does it seem to you that you have an inadequate portion? And do you murmur because of this? Do you express surprise at God's mysterious ways, giving so abundantly to some worthless men, and leaving his own people so poor? Stop it at once, this miserable complaining. It is abominable. God has given you a little and Christ superadded, and are you so poor in faith as not to see that you have the best portion of all? Take your little to Christ, and bless God for his unspeakable goodness. Put your little into Christ's hands and you will find it answering all your need. Men imagine that blessing is to be found in the gratification of every possible want; whereas it is to be found in the discovery that we have no wants; God reveals himself as satisfying. When his love is shed abroad in the heart, what can we want besides? How the world would be transfixed with astonishment if 5000 Christians should this day make it evident that Christ alone is to them joy unspeakable and full of glory.

Finally, the twelve baskets came back filled with the fragments left over, after all had eaten as much as they needed. Thus they had twenty times as much at the end of the feast as they had at the beginning.

WEEKLY REVIEW.

—A contemporary says:

We are afraid Mr. Grant Duff will fall under the lash of the *Bombay Guardian*. A Madras paper states that a pattern doorway of satinwood, for the approval of His Excellency the Governor, is at present being executed at the School of Arts. "On the door are carved Hindu Deities, and the door is similar to those used at the entrance of Hindu temples."

The present Governor of Madras is not likely to trouble himself much about the strictures of the *Bombay Guardian*. If the door is intended for a house in England, the representation of Hindu deities would not be of much consequence, except as regards taste; but if for a house in this country, and especially for Government House, it would be regarded by the Natives of this country as a kind of homage to their creed, and by people generally as indicating a *poco curanza* very unbecoming under the circumstances, if indeed the question be not raised whether he has a right to attach such a door to a house in which he is only temporarily resident.

—The *Bombay Gazette* announces that "the *Bombay Guardian* has actually perpetrated a joke," and refers to what we said about a certain gentleman who complained that the smells, sights and din on board of a P. & O. steamer were noxious, offensive and maddening. We suggested that perhaps all was not right *within*. What our contemporary regards as a joke, we intended as a philosopy. We have found that more than half the misery of life is caused by over keen susceptibility, and the victory over external tumult and disorder is more often obtained by 'possessing one's soul in patience' than by querulous chafing and complaining.

—The Bombay Coroner the other day called the attention of the jury to the prevalence of suicides among young Hindoo females from 15 to 20 years of age.

"The reason for this tendency to self-destruction could, in almost all instances, be traced to the paramount control exercised by the mother-in-law in household matters over the daughter-in-law, independently of and unchecked by the interference of the husband."

This is one of the evils growing out of the habit of child-marriage. The wife is brought into the husband's family while yet a child, and is required to show implicit deference to the mother of her husband. The son is expected to take the part of the mother against the wife, upholding and maintaining the authority of the former. The Christian law that a man is to forsake his father and mother and cleave to his wife is not known among Hindoos. As we have more than once pointed out, the feeling which impels Hindoo women to commit suicide is the desire to avenge themselves, by bringing the responsibility of their death upon the party whose oppression drove them to this extreme.

—The Pére Monsabre, a distinguished preacher at Notre Dame, Paris, has not hesitated in his recent sermons boldly to support the Inquisition.

If it had been allowed to work out its mission, a few heretics would have been suppressed—by the secular arm; the Church does not spill blood! but it would have saved the lives of millions of men who have been carried away in the great religious struggle which has armed against each other the great nations of Europe.

The boast of the Church of Rome is that she is *semper eadem*. She retraces no steps. The Inquisition is in her heart, but the times being out of joint she does not subject heretics to the gentle discipline of that institution.

—The reception into the Zoroastrian community of nine Parsees not previously recog-

nized as members, has given rise to considerable discussion. The reception was in reality a simple restoration to Caste privileges, of those who (or whose parents) had been excommunicated on account of mixed marriages. Yet some zealous Zoroastrians are offended. We wonder that these persons do not see the anomaly of their position. They claim that Parseeism is a system that has the special approbation of God, and is admirably adapted to promote the welfare of mankind, and yet are unwilling that any body outside of a very small number of persons should be connected with it. The Parsees compared with the rest of mankind are in the proportion of *one to fifteen thousand;* yet God gives them a perpetual monopoly of the good things of Parseeism, utterly indifferent to the welfare of the immense majority of mankind. Of course, if there is no more truth and goodness in Zoroastrianism than in Hinduism, Buddhism, Fetichism &c. &c. the exclusiveness mentioned ceases to be objectionable.

—We are glad to hear that the Cannington Girl's School at Allahabad has at last obtained the services of an experienced lady Superintendent, a Miss Lee from Ootacamund. During the past half year the School has been labouring under disadvantages for want of a proper Superintendent, but we sincerely hope that the remaining half year will be fraught with success, and we doubt not that Miss Lee, who is reputed to be a lady of considerable experience, will work towards that end. The school which has enjoyed a month's vacation, reopened on Monday the 3rd July; Rev. G. K. Gilder conducted the opening exercises.

—Science has been assuring us for a great many years that the moon has no atmosphere, and consequently no life. Observations of the eclipse of the sun made by European savants in Egypt lately, are said to indicate that the moon *has* an atmosphere.

—The *Record*, speaking of the Marriage with a deceased Wife's Sister Bill, says "there probably never was a question as to which the merits were more exclusively on one side." We quite agree with this statement but we have the misfortune to disagree with our contemporary as to the side on which the merits exclusively are. The *Record* thinks it would be a very bad thing to legalize such marriages, and we think it a very bad thing not to legalize them. We do not think it right to impose disabilities where Scripture has imposed none. All the Bishops voted against it in the House of Lords where it was lost by a minority of only four. The Bishop of Peterborough virtually admitted that such marriages were not prohibited in Scripture. The interpretation of Lev. xviii. 18 he considered questionable; and even allowing its application here, if we adopted one portion of the Levitical law, he could not see why we should not adopt the whole of it. Nevertheless he denounced the Bill most earnestly. As regards affinity, to marry a deceased wife's sister, or the widow of a deceased brother, there is nothing to choose; yet the only reason why Herod is condemned in the Gospels for taking his brother's wife, is that the brother was still living. One is astonished at the tenacity with which Parliament clings to this prohibition, giving way an inch in a year, so to speak, and carrying on the fight through a whole generation, while matters in which the very essence of religion is concerned are gulped down with the greatest facility. Contrast the earnestness shown in combating this Bill, with the utter indifference shown to the forced celibacy and established prostitution in the Army.

—A government that is ignorant of the principal events occurring in the realm, is not likely to last very long, at this stage of the world's history. It appears that the Czar of Russia was, till quite recently, completely misinformed as to the persecution of the Jews in the Empire.

—Surprise has often been expressed at the enormous stones seen at Baalbek, Jerusalem, Carnak &c. and it has been thought mysterious that they should have been moved and elevated without the aids supplied by modern art. We do not know that there was really any thing very mysterious about it. With men enough and time enough the blocks might be transported. The largest of these blocks would not weigh very much more than one of the colossal boilers that are placed on trucks and dragged through the streets of Bombay by a few hundred coolies. If it were necessary to elevate them and mechanical appliances not available, a mound might be thrown up and the stones be dragged up these. It is a mistake however to suppose that the ancients were not acquainted with mechanical appliances.

—In Acts iv we have an account of a prayer-meeting, and a record of the prayer which was then offered. Peter and John first told how they had spent the previous night in prison, and been afterwards taken before the Sanhedrim and thus obtained the opportunity of witnessing to the risen Saviour; and how they had been strictly charged to say nothing more about Jesus of Nazareth. Thus notified that the authorities would do their utmost to hinder the Gospel from being preached, they engaged in prayer; what was it they asked for? They asked that the Lord would so reveal his power in miracles of healing, that they should be delivered from all fear, and enabled to preach the word with all boldness. Their prayer was granted; the place was shaken, they were filled with the Spirit and spake the word of God with boldness. They were conscious of their own utter inability to face their enemies, and and asked that God's presence might be manifested in a way that would be recognized by their opponents. The shaking of the place was a witness to them that God heard them and would befriend them, and the expulsion of fear from their hearts caused them to realize the fulness of the Spirit, the power that was working in them.

—A number of clergymen of the Church of England have invited the Salvationists to their churches, read the Church Service and preached to them. The Bishop of Bedford invited the local corps to attend a special service at St. Faith's, Stoke Newington, and they did so, marching in procession with banners flying. The Bishop said:

> He for one was not ashamed to confess that the courage and zeal of The Army had lead him to put the question to Church people whether they had not been a little too cold and straight—a little too lacking intensity—in their work of Salvation. He feared that sometimes they directed their energies more to the carving of the capital than to the hewing of the stone.

In the *War Cry* of June 15 is a picture of the Salvationists in St. Faith's, with the Bishop preaching at them, and there is also an article entitled "Are we going to Church?" in which we read;

> Whatever the future may or may not bring us, the Church of England will have the eternal credit of having been ready to acknowledge disagreeable truths, whilst other Churches were only inclined to snap and snarl at us for making them known. We are ready, with all our might, to help any godly men who will use their strength to turn the nation to God.
>
> Further on we read:
>
> But we go to church to come out again? Let that be perfectly well understood. We are very grateful for every welcome given, for every kind word spoken; but those grand buildings, those splendid pews, those delightful cushions are not for The Salvation Army too often. When the clergyman has received us and blessed us in the name of the Lord we must be off again to the ordinary battle-field. Whilst the million are going to hell, our place is at the street-corner opposite the public-house, down the back lane and into Barracks, where we can do as God likes, and so get the people saved.
>
> The clergymen and the rich church-people will love us, if they love God and get to know us, so that they will will glad to see now and then. But we must go every day to the people, who love neither God nor His children. The Church law they say will not allow them to receive us to the communion table, unless we get confirmed. Very well, we won't waste a minute in disscussing that with anybody; but instead of trying to get ourselves confirmed we'll try to get the confirmed drunkards saved. Let us get as many as we can to the Marriage Supper of the Lamb.

—"East Indian." We are convinced that your complaints are unfounded, and do not think that any good will be accomplished by the publication of your letter.

—We should not neglect to mention that Sir Geo. Birdwood recanted the extraordinary opinion expressed by him to the effect that morphia is volatilized in smoking. To the Secretary of the Society for the suppression of the Opium Trade, he sent a letter in which he said:

> Professor Attfield's analysis is unimpeachable. It is to him that I should send my own specimens for analysis, and I must frankly and promptly congratulate you on the result. It scores heavily for you, and is a complete surprise for me. It does not, of course, decide every point, or any of the larger points in dispute between us, but it affords absolute proof that morphia is volatilized, i.e. *smoked* in opium-smoking, which I vehemently doubted until now.

The *Overland Mail* loudly trumpeted his first opinion but has not (we think) taken notice of the recantation.

—By the mail steamer on Monday last, the following missionaries arrived: Rev. Mr. Grieve of the Free Ch. Mission, Bombay, returned from a brief furlough; Rev. Mr. Ernsberger of the S. I. Conference of the M. E. Church; Rev. Mr. and Mrs. Harding of the Am. Marathi Mission, Sholapore, returned. Also Miss Hume, Miss Harding and Miss Fairbank to engage in Mission work in Ahmednuggur. The *Dnyanodaya* says that, including these, no less than fourteen children of old missionaries have returned to India to labour in connection with the Am. Marathi Mission.

—War with Egypt seems inevitable, unless Arabi Bey should get some new light and become more accommodating. He threatens to resist the landing of Turkish troops. A force is to leave Bombay immediately, to secure the free navigation of the Canal, and a railway to skirt the Canal is even talked of. We seem to be on the eve of great events; a storm is brewing in which what is unseaworthy will be likely to founder. The times of the Gentiles are drawing to a

ARTICLE 19
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close. We are anxious to hear something about the American missionaries in Cairo. Miss Whateley got away from there. The Native Christians in Egypt should be remembered in prayer at this time.

—We have received an account of a meeting of a Regimental Total Abstinence Society (2nd Bat. King's Own) held at Colaba, too long for the limited space at our command. After singing and prayer, there were several good songs, recitations, and readings, some of which were greeted with immense applause. Honours were given to two men who had abstained for six months. Mr. Jones, the new Army Scr. Reader, was in the chair and gave an address which kept the meeting in continuous applause. He invited those present to come to the meetings held in the Reading Room, four nights in the week.

—We understand that special religious services, conducted by officers, are to be held next week, every night from Monday to Saturday, in the Assembly Rooms, Poona. Special efforts will be made to secure the attendance of officers and civilians, and it is hoped that by the blessing of God upon the faithful proclamation of the Gospel something may be done to counteract the tide of worldliness that usually sets in so strongly at Poona at this season. Let our readers plead with God for his blessing upon these services.

INDIA WORKERS IN AMERICA.

C. P. HARD.

Very prominent among these is the Rev. William Taylor. He is just now the guest of Richard Grant, Esq. in Jersey city, across the river from New York, where the good host has added to his large house a room put up especially for his friend. See ii Kings iv. 9 and 10, "I perceive that this is a holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed and a table and a stool and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." Mr. Grant is a staunch friend of our South India and South America enterprise, having given probably a thousand dollars to the Transit Fund, and some of you saw his gift of one hundred dollars to the Calcutta Girls' school reported in the *Standard* of Philadelphia, that most intersting weekly, which, devoted to the promotion of holiness and having constant Editorial utterances of sympathy with Mr. Taylor's efforts and frequent correspondence from South America as well as South India, might well be ordered through the Methodist Book Agency at Bombay. This Agency will doubtless be pleased to send for Mr. Taylor's forth-coming book, of which the author allows us to speak, in advance, to his India friends. As he was so kind as to read us the manuscript of the early chapters, on the 20th of May, we are prepared to say that, though it is far down in the series of his volumes, the sales of which support him and his family and aid the Transit Fund, it will probably be more widely in demand than even any of its predecessors. Very many people say to him, after his thrilling addresses before Conferences, in churches and at Camp meetings, "what will give us material for further study of the principles and methods of your works." His response at length is this book entitled "Self-supporting Missions" of probably 450 pages not to cost more than one dollar, and to be ready by July fourth, when Mr. Taylor will meet many of his friends in Convention at the Round Lake Camp meeting, where a subject for conference will be a wider, more permanent and more efficient co-operation with self-supporting missions, by advice, prayer, formation of public sentiment, financial assistance in sending out missionaries and as to buildings for seminaries and colleges, though not as to pastoral support. Large chapters in the book are devoted to a statement of the grand preparatory labors which the general Missionary Societies have undertaken, and a glowing mass of testimony from high authorities concerning their usefulness is given. The anthor holds that evangelization also on the principles of self-support should now proceed with world-wide sweep and with swift advance. Some of the paragraphs to be found in the volume are placed in an editorial in the able "Advocate of Bible Holiness" for June, which came to hand to-day.

"This work is self-supporting in the sense that no money is furnished the missionary for his own support when once in the field.

"Money is needed for *outfit* and *passage*, for bulding churches and school houses, but not to pay the salaries of preachers or teachers; these must all come into the line of foraging upon the country in which they labor. This plan makes every dollar available, by putting it where it will produce immediate results.

"Bro. Taylor works on what he calls his three financial principles, with the laws and methods appropriate to each. The first two of these principles he claims are purely *business* principles, and the third a *charity* principle.

"Under principle number one, he claims that the pioneer minister, like himself, goes forth preaching the gospel free of charge, ministering to his own necessities and to those who are with him; and this he does by his own means, or by secular employment, such as tent building, like Paul, or by writing and selling books, like himself, etc. Bro. Taylor receives no compensation for his services. He supports himself and family, and gives his time and money, as well, to the mission work.

"Under principle number two, he insists that 'God has ordained that they who preach the gospel shall live of the gospel' they preach. The laborer is not only worthy of his hire but he should receive it from the people who receive the benefit of his labors. Mr. Taylor says, in illustration of this principle, Paul's illustrative ox was an able-bodied beast who could at least earn his own fodder, hence was not to be muzzled and fed on charity from a foreign floor, but with unmuzzled mouth to eat the fruit of his own tramping. From 'the ox that treadeth out the corn,' St. Psul runs the parallel up to God's ambassador at the head of the column, who is not a pauper nor an object of charity, but a producer, whose product of mind and muscle is as much a value in the market as any other product in it; moreover he bears in his message 'spiritual things' of incalculable value, put against 'the carnal things' of his debtors which are comparatively of very small value."

"While Bro. Taylor receives nothing for his services, laboring as he does under principle number one, his missionaries, laboring under principle number two, have their needs supplied by the people to whom they minister.

"Under these principles it is claimed the gospel conquered the Roman Empire, and has realized most of its pioneer achievements since that time.

"There is a third principle, evolved from these two and is thus described by Bro. Taylor: All the charities in the world are the offspring of gospel achievement secured under the operation of these two principles; among which is that of sending the gospel pre-paid to people who are too poor to support the ministers who bear the good news to them, and to pay the other expenses of the movement. We thus derive a third, which is a charity principle. The three are coordinate, the first two standing in relation to the third as antecedents. The Missionary Societies of all the churches are based on principle number three, and are the grandest *benevolent* institutions in the world.

"The question pending is this: Have the first two principles a possible *direct* application to the better classes, or any class of the *Foreign* Empires of Romanism or Heathenism? Or must those Empires, comprising nearly four fifths of the human race, be evangelized by the missionaries and resources of the Missionary Societies, with such measure of self-support as they may be able to develop under the operation of a charity principle?"

India is to be favored with a visit from Bishop R. S. Foster D.D. L.L.D. one of the strong men of the modern church. His sermons and addresses always make a profound impression. We do not know of more sublime scenes than were occasioned by his ministry at the Round Lake gathering from all branches of Methodism in 1874 and his addresses at Chautauqua on the future life, which have become a book entitled "Beyond the Grave." So many of his loved ones "have crossed the flood" that his heart is yonder. After he shall have presided, Sept. 22nd, over the Bulgaria Mission, he will proceed to India, meeting the South India Conference at Calcutta.

Mr. Benjamin Aitken, returning to editorial labors in India, leaves the Pacific coast the last of June, via Japan and China to Calcutta. The editorial fraternity of this city pronounced his addresses on India to be the most lucid which they had ever heard.

Rev. J. W. Waugh, D.D., of North India, gave us a delightful call. Dr. Vincent has regarded our previous suggestion and invited Dr. Waugh to lecture at the Chautauqua Foreign Missionary Institute July 29—Aug. 3; as also Mr. W. F. Oldham of Bangalore on "The religions of India." Bishop Foster will lecture during the S. S. Assembly on "Mind in Cosmos." From July 8 to August 21 we shall, D.V. toil at Chantauqua. Facts and requests from India we should be glad to present.

The Missionary wave has struck this city. The Rev. Albert Norton, now a preacher in the Church of Christ, (that is the Disciples, to which President Garfield belonged), having joined them in this place on his return from India, and having stirred that denomination to undertake foreign missionary efforts in India, returns this Autumn with wife and four children. He will be accompanied by the Rev. G. L. Wharton, the accomplished young pastor of this body in Buffalo, and Mrs. Wharton, and several ladies who go among the heathen in the Central Provinces. They proceed without a pledged salary, but their denomination, beginning its missionary activity not yet organized, promises sympathy and interest. A lady also is sent hence to the Baptist missionary field in India.

P. S. If our America letters soon cease, it will not be through forgetfulness, as, since the above was written to-day, our marching orders to South India have been sent, in accordance with Mr. Taylor's request, by the good Bishop, who says under date of May 30, "Dear Bro. I enclose your transfer bear-

ing date June 12th 1882. With it I send—my hearty wishes for your temporal and spiritual welfare, including your family and your work in the same good will. May God give you His favor, guidance, strength and peace! Yours in Christ." So in our last letters to the GUARDIAN we wish especially to record the benefit and joy given us by its visits, and we hope that all our copies to religious leaders in this country have encouraged them also in the same degree. Leaving this pleasant charge to one of several ready to take it, a church devoted to holy living and separation from the world, though sometimes making a mistake through errors of judgment, we are grateful for the four successful series of revival meetings which we have enjoyed during four years in America and for the opportunities of pleading the cause of missions in many places. But beyond all other privileges on earth is that of leading a heathen people to Jesus. The humblest task in such a movement is very precious. To hear the echoes of the South India brethren marching down among the masses is delightful. To do something toward getting ready to go with them, we have taken down the only Indian grammar which we have, a Hindustani one. Some of the Buffalo missionaries are studying medical books and are being taught by physicians.

Baffalo, June 1, 1882.

NOTICES OF BOOKS AND REPORTS.

"A LECTURE on Books and Reading." By the R. B. H. Badley, M. A. This Lecture was delivered before the Band of Hope at Lucknow, composed, we believe, of Native youth. It has been printed by request, and we have much pleasure in commending it to the attention of our Native friends who are familiar with English. After same preliminary information about the materials and methods of recording literary matter in former days, the Lecture treats of the mighty influence exerted by books, for good and for evil, and then proceeds to consider two practical questions, What to read, and How to read. These are very important questions indeed, and the Lecturer answers them in a way that is likely to be very helpful to many in this country who stand embarrassed and confounded at the mighty avalanche of books coming down upon us from the ages. The following order is recommended: 1, History; 2, Biography; 3, Travel; 4, Fiction. The Bible is earnestly recommended to the attention of readers as that which will develop the mind; brighten the intellect, cultivate the heart and satisfy the soul.

"MEMORIAL Papers of the Am. Marathi Mission. 1813—1881." When we gave an account of the last Annual Meeting of the Am. Mar. Mission at Ahmednuggur, the Jubilee Meeting, we spoke of the Memorial papers then read, which have been gathered into this nicely printed and carefully prepared volume. The following papers are here embodied in a permanent form. 1. The semi-centennial Meetings at Ahmednuggur. By Rev. R. A. Hume. 2. Letter from Dr. Graham. 3. Notice of the Ahmednuggur Mission by Rev. Hollis Read. 4. History of the Native Churches, by Rev. R. V. Moduk. 5. Independence of Christians, By Mr. M. B. Sangalé. 6. Evangelistic Work of the Mission, by Rev. S. B. Fairbank, D. D. 7. Educational Work of the Mission, by Rev. L. Bussell, D. D. 8. Literary Work of the Mission, by Rev. H. J. Bruce. We have not time just now to enter more fully into particulars relating to this volume, but hope to do so before long.

"JABALPUR Church Missionary Association." Reports for 1880 and 1881. These Reports are supplied by the missionary now in charge of the work of the C. M. S. at Jabalpur, Rev. T. R. Hodgson.

In Jabalpur, as elsewhere, the Missionary is not bound by any hard and fast rules as to the methods in which his work shall be carried on. Much is left to his own judgment, but it will be found there are always certain broad and converging lines upon which his work must advance if progress is to be hoped for: all tending to one great end, not to spread the power of the Church, nor even the message of material civilization and earthly comfort, but the knowledge of Jesus, the Saviour of the world.

In 1880 there were 12 schools with 650 pupils; in 1881,14 schools with 803 scholars. Four boys matriculated last year. Religious instruction occupies a prominent place in the curriculum of all these schools. The Local Municipality give a monthly grant-in-aid. The Orphanages are at Mandla under the care of Rev. H. D. Williamson. The boys are taught agriculture. Two adults were baptized in 1880 and six in 1881, of whom 3 were from Islam and 3 from Hinduism.—Communicants, 33. Preaching in carried on in Urdu and Hindi. Rev. Madhava Ram is the Pastor of the Church. There are three Catechists, a Bible woman and a colporteur. In itinerating work the magic lantern is found helpful.

"*The Herald.*" This is a 4 paged little sheet, to be published monthly at Kolar, half in English and half in Canarese. It is for free distribution. The English editor is the Rev. S. P. Jacobs. The motto is 'On earth peace, good will towards men." (We are glad to see the authorized version followed in this passage.) The English matter in this number is excellent; and we trust the Canarese is so also. The paper is designed, we suppose, for English-reading Natives.

The Bombay Guardian.

SATURDAY, JULY 8, 1882.

EMERSON. I.

A FRIEND in America has sent us a copy of each of the two following books: Ralph Waldo Emerson, Philosopher and Poet; by Alfred H. Guernsey. 1881.—Ralph Waldo Emerson: his life, writings and philosophy; by Geo. Willis Cooke. 2nd ed. 1882. Emerson, like his father and grandfather before him, was a Unitarian minister, though he only remained in the ministry four years. In Unitarianism faith is reduced to a minimum, and the reason of the disciple sits in judgment upon the teaching of the Master, if such terms as Master and disciple can be allowed in such connection. We are speaking of Unitarianism hard and fast, the Unitarianism that sets itself against evangelical doctrines. Emerson soon got tired of this ministry, the end did not seem worth the pains; he rationalized himself out of it. He doubted the propriety of observing the Lord's Supper. Soon after demitting the ministry, he came to the conclusion that it was not advisable to attend church, i. e. devotional assemblies, and thenceforward he abstained from doing so. In 1836 he published a book entitled "Nature," and a few years afterwards a volume of Essays. The writer of this notice was one of the not very large number who at that time regarded Emerson as a great thinker. Emerson was moving in the very direction in which this individual was seeking to advance, and if the latter had not been arrested by Him who arrested Saul of Tarsus, he would doutless have gone on digging for truth in the sandy soil of his own mind. Emerson came to believe that God is oracular in man, especially in Emerson, and knew of no greater Deity than the One who thought and felt and spake in himself. He believed in intuitions, and believed in nothing else; i. e. his own intuitions; he had not much regard for those of others. Yet he could not but be aware that he himself was very much the product of circumstances. His ideas, tastes and capacities must have been to a great extent determined by the influences brought to bear upon him in early life. He must have been to a considerable extent conversant with the Bible, and the character and teachings of Christ must have had something to do with the fashioning of his own mental being. This formative influence must of course have been limited by the defectiveness of the Unitarian teaching. Still, what was really best in his mind, was the gift of Christ. But Emerson would be a Christ unto himself, and took the riches bestowed by the true Christ, to adorn the shrine where self was enthroned. Emerson was not selfish in the common sense of the word; he was bent on the utmost development of the thinking, speculating self within him. If he had consented to sit at the feet of the true Christ, he would have learned what he never learned throughout his fourscore years, that man's spiritual nature is radically unsound and needs to be re-created, before it can be built upon with safety. Except a man be born again he cannot see the kingdom of God. No amount of development, though carried on for 1000 years under the most benignant influences, can deliver a man from the flaw of his depravity. God himself must lay the foundation of that which is to be the habitation of God. In common with the philosophers of this word generally, Emerson made the grand mistake of not recognizing his moral ruin, that his nature might be made over again by Christ. We must die and rise again with Christ. Christ is not merely a Reformer, a Teacher, an Edifier, an Example; he is a Re-creator. If any man is in Christ, he is a new creature, in the midst of a new creation; old things are passed away; all things are become new, and all are of God. The cross of Christ is for the death of the sinner and his resurrection to newness of life.

Here is an extract from Cooke's Emerson:

"Emerson not only sees God immanent in nature, so that its life and laws are actual expressions of his being and nature, but he is immanent in man, so that all his thoughts and his very life are God's thoughts and life. Man is an inlet from the ocean of Being, a spark from off the infinite Altar, a needle that conducts the Magnetic power of the Universe. The Soul of the world pours its truth into him, and he is what it makes him to become. The Oversoul is that Infinite Life in which all

souls find their common origin and continued existence. It is the banyan-tree of eternity which sends down a multitude of shoots to grow as separate trees, but above are all united in one common life."

This is Hinduism; the Hinduism of those who are bowing down to Gunputi and Marooti; Paramatma incarnate in each individual, the author of all his thoughts, words and acts. Emerson's intuitions did not save him from the unspeakable disgrace of turning from Christ the Saviour of the world to a system that put the stigma of man's depravity upon the Creator.

REMINISCENCES. CXXXI.

EXTRACTS from Diary kept in 1848.

October 24th. Daboul in the Concan. Established ourselves in a deserted mosque very spacious and handsome, with a fine dome and minarets which would have seemed lofty had you not from their summits seen the cocoanut trees suspending their fruit far above you. We were not much visited. It was a great day with them, the Diwali, the beginning of their financial year, when they take their inventories, fit up their shops, worship their account books, and take a new start in the pursuit of Mammon. Two persons this day declared that they worshipped Jesus Christ, at the same time that they bore on their foreheads the marks of idolatry. Took a walk at evening through the village, and as usual I was much delighted with the noble vegetation in which God has embosomed its houses and lanes.

25th. At sea. Whales frequently seen in these seas. Passed Rutnagherry.

26th. Landed in the morning at Jeytpore. Visited the only school in the place, where we found, under the shade of an arbour half-a dozen boys seated around the puntoji who was a poor cripple and to whom God had not given a large measure of understanding. We made him a present of some books, he having none, and urged upon him the Saviour Christ. Repaired to a temple of Vital. Several old men assembled and listened to Bro. H. without oppositon and without emotion. When the baseness of worshipping such a hideous and revolting image instead of the true God, was dwelt upon, they laughed and said, true, true. As I considered their perfect unimpressibility, I thought of the apostle's description, having the understanding darkened, &c. I read to them part of the tract on the Ten Commandments. One of them suggested that we should place it on the balustrade surrounding the idol, then it would become the property of the temple, not to be taken away; then all might read it. I did so. In the afternoon enjoyed the sail up the river. Went ashore, found a temple with 8 or 10 persons in it, with whom Bro. H. had some discussion. At length an old man got angry, accused us of being murderers of animals, stopped his ears against all that Bro. H. said, and told us repeatedly to go away from there. In reply to a suggestion that he might be soon called to his account, he denied it and said he would live to see a hundred years. Very well, and suppose you do, what then?—What then? Why, then I shall go to hell. It was a temple of Devi. Near the ido. were six stones 4 ft. high, surmounted by a hand, a head or other object. These, they said were the sepoy guards of the goddess. A little further on we found some Koonbis at a threshing-floor. They allowed every thing and seemed really disposed to regard for the moment as true every word said to them. One God being declared, yes, a man said, only one God, Vishnu. Being reproved, the others also turned upon him, and he hastened to retract. What can be done with such people? Utterly ignorant, confessing their ignorance, listening as though greatly honoured by being addressed by a Saheb, yet unsusceptible of any deep impression.

12th. Rajapoor. Found the Govt. school closed, owing to the Diwali. Placed ourselves in the busiest part of the town, in a spacious hollow formed by the trunks of a Banyan, and opened our boxes. I was left alone more than usual, and was thus necessitated to speak, which was good. I am oppressed with the consciousness of my ignorance of the language. Shall I ever cease to be a stammerer? Much engaged during this tour in speculating on the best mode of presenting the truth to this people. Am convinced that much of Christ should be introduced. Tracts should be prepared with more of Christ in them. Our preaching should largely relate to the character of Christ as exhibited in his acts, words, sufferings. In the neighbourhood is the Ganges, that is, an intermittent spring. There being a mystery about it to the people; they call it Gunga and save themselves the trouble of going to the north of India. They have a story to explain the advent of Gunga to this place. One who han often made the pilgrimage to that holy stream, being prevented at length by the decrepitude of age, sighed for Gunga as a lover for his mistress, and one day his desires were so ardent that the rvier suddenly started from the ground in the form of this spring. A great temple was built near it and about it, and it became an object of pilgrimage in all this region. But it is now in ruins. An immense banyan is rooted in the midst of it and in process of time will tear up its pavement and throw down its walls. Great numbers of monkeys were leaping from branch to branch, or running along the top of the wall. One sat there suckling her young. There was not a human being besides ourselves there, and there was as complete an aspect of desolation as about the ruins of Egypt. They say that Bajirao, the late Peishwa, came here to bathe but Gunga fled in horror because of his vices; there was no water in the stream. So he went back to the Deccan. News came that Gunga was flowing again. So he came again and this he did seven times, the spring always drying up at his approach. Further down the mountain was a hot spring, in which Mr. H. bathed, while I walked to a neighbouring temple of Maha Lakshami. A stone in front of the temple they called *satya*, and prized as a means of obtaining information from the deity. When any one would enquire of the goddess, the poojari attempts to lift it; if the answer be a negative, the stone is immovable; if affirmative, it is lifted. A man has lost something and says he will give so much to the goddess (or poojari) if she assists him to recover his property. If the offer is not sufficient, the stone refuses to be lifted; an increased offer is made. Perhaps that is not enough. When a sufficient sum is promised, then strength is given to the poojari to raise the stone. At night the streets were illuminated for the Dewali. There are 1100 Brahmins here out of a population of 7000.

THE DISPENSATION OF THE SPIRIT.

(*Communicated.*)

ATTENTION was drawn to this subject of the dispensation of the Spirit in the last number of the *Guardian*, and references of importance to this topic are frequently made in all religious papers. But too much attention cannot be given to a theme like this, which is so closely connected with the Christian life, and on the right understanding of which all Christian growth depends. If it be thought that something more is to be looked for from God, that something like another Pentecost is to be expected, the sense of responsibility so needful for all true service will be very much weakened, and there is certainly apt to be a postponement of the discharge of present duties until the expected blessing is received. What all Christians require is to have the sense of individual responsibility quickened and developed. While, of course, having a true appreciation of the great truth, that all spiritual power comes from God, it is essential that the Christian man should be led to work as if everything depended upon him, and to realize continually his responsibility in regard to the spreading of the truth of God. It is quite common to hear people saying, "Oh! If I only had the Spirit of God, I could do great things for the Master." Such persons, rolling the responsibility off themselves, rarely if ever do anything for Him. Great servants of God have ever had such a sense of *present responsibility* that they were prompted to do great things *at once*, often to their own surprise. Let us consider two things:—(1) A great fact, and (2) A great law.

I. *A great fact.* This age is "the dispensation of the Spirit." Its commencement was the ascension of Christ, or more exactly the day of Pentecost. Christ in his last conversations with His disciples frequently spoke of the Spirit, or Paraclete who was to come, and they were enjoined to tarry in Jerusalem "until they should be endued with power from on high" by the outpouring of this Spirit. Former periods in the world's history were those of the Father, and the Son: on the day of Pentecost a new dispensation began, and the prophecy of Joel was then fufilled. From that memorable day the Spirit has dwelt in the Church as a controlling and illuminating power, and on the earth as a convincing and converting power. The Spirit from that day has been most really, and most fully among men, and thus has Christ's great promise been fulfilled. With regard to the Spirit it may therefore be said, "All things are now ready"—the Divine provision is now complete—the Spirit *is poured forth, is shed abroad.* It is no new tendency for man to look for something more to be given from without, or to wait for some mysterious working *upon* him. This tendency is strikingly set forth and rebuked by Christ in the parable of the Rich man and Lazarus. The rich man thought that his brethren might be led to repentance, if Lazarus were sent to them. Christ, in reply, said with deepest earnestness, "They HAVE Moses, and the prophets: let them hear them," and "If they will not hear them neither will they be persuaded though one rose from the dead." In this way Christ pointed out the importance of considering and utilizing the privileges men have and the folly of expecting something more before that is done. The great fact for us to lay firm hold of is that the Spirit is poured out.

II. *A great law.* A law regulating the operations of the kingdom of grace is that enjoyment is in proportion to appropriation; or to put this principle in the words of Christ. "According unto your faith be it unto you." The more we exercise an appropriating faith, the more shall we enjoy the blessings flowing from Christ's finished work. This great law is of constant recurrence. In dealing with anxious ones, it is specially important that the servant of God should have a clear understanding of this principle. The awakened sinner is apt to think that he must wait for a certain frame of mind, and certain emotions,—for a more true repentance than he has yet experienced, or some outward, demonstrative proof of acceptance with God. On the contrary, he has simply to realize that Jesus *has died* for him, and by faith to appropriate to himself, or to lay hold for himself of this true atonement once made. We have heard good men praying that God would *cause* "all things to work together for good to them that love God;" while it seems as if this prayer showed want of faith in the truth of scripture, or unwillingness to recognize that "all things *are working* together for good to them that love God" (Rom. viii. 18). We should certainly pray for grace, and willingness to recognize this great truth. With the psalmist, not "show me wondrous things in thy law, but Open these mine eyes that they *may see* wondrous things in thy law." Remembering, then, that this is the Dispensation of the

Spirit, it should be ours, not to pray for an outpouring of the Spirit, as for something yet to be given (to do which would surely be a signal manifestation of want of faith in the Word of God), but to pray that we may be led to submit ourselves in a greater, and still greater degree to the power of the Spirit already given. This Spirit has been given to dwell in Christians—"as the earnest of the purchased inheritance"—as the Spirit of adoption. They are the Temple—the Spirit is the Divine and blessed occupant. But there is often only a partial admission of the Spirit allowed by men—only a partial surrender of their being is made to God. Let it be clearly borne in mind that in the work of sanctification God allows to man a very important part. True, God is the great *Giver*, but then man is the *receiver*, and in receiving there is never mere passivity. Hence God says, "*Open thy mouth wide, and I will fill it*: Ps. lxxxi. 10;" and Christ, "Blessed are they that *hunger* and *thirst* "after righteousness, for they *shall be filled.*" God can never fill the unwilling soul, and He wo'nt. We should pray, then, for ability to make a more complete surrender of ourselves to God—a greater consecration of body, soul, and spirit—a greater willingness to let the Spirit work in, and through us. This implies the removal of all obstacles on our part—"a rolling away of the stone" of unbelief—a "laying aside of the besetting sin," whatever that may be. God's Spirit waits for admission—may we give a hearty and complete welcome to Him. It must not be supposed that God will in any way destroy the freedom of our action in this matter. Of course it may be said that those who pray for the outpouring of the Spirit are entirely at one with us here. Doubtless they are: but we urge the importance of greater conformity with Scriptural language, and with the great law of the kingdom requlating the reception of spiritual gifts. Goethe, when dying, prayed for "More light! more light." Of him it has been well said—a more appropriate prayer would have been, "More love to the light I have." The law of increase is subjective—i.e. it depends on ourselves. It may be thus stated. "Avail yourself to the full of what your have, and more will be given to you." In this way the work to be done is not so much *on* us, as from the outside, but *in* us. Hence, says the apostle, "*Work out* your own salvation with fear, and trembling; for it is God that worketh *in you* both to *will* and *to do* of His good pleasure" (Phil II. 12, 13). "According to the power that worketh *in us*" (Eph. III. 20). From this consideration of fact, and the law as to the Spirit, it will appear that there are varying degrees in the appropriation of the Spirit by men—differing measures of submission to Him: so that from the initial stage of being babes in Christ, largely possessing "the mind of the flesh," up to the final, and glorious stage of being "perfect men," and of "the stature of the fulness of Christ (Eph. IV. 13), there may be a regular gradation—a continual going on "until we appear before God perfect in Zion"—a continual "forgetting of those things which are behind, and reaching forth unto those things which are before" (Ph. III. 13). It will also appear that there can be no stopping in this work of sanctification—no resting upon one's oars, and that it is unwise and dangerous to imagine at any given moment that our surrender, or consecration is as great as it may *yet* be. A greater development of Christian knowledge—more Christian enlightenment may show that what was deemed a perfect surrender, or consecration, at one stage may not be nearly so great as can be made at a later one; and past attainments in the Christian life, which once to the eye of smaller experience and less growth in grace appeared perfect, may further on, when the eye has been more illumined, and the soul more advanced, appear to be but the child's strivings after the goal of manhood. The Bible exhortion is "*Be filled* with the Spirit" (Eph. V. 18) a command implying that the Spirit is now available and two expressions go together in scripture "Full of faith, and full of the Holy Ghost." (Acts. VI. 5 &c).

PUBLIC MORALITY IN EUROPE.

A GATHERING of peculiar interest is to be held in Neuchâtel, Switzerland, about the middle of September next. It is an abolition movement. The whole world was wide awake to the "Abolition" movement in America, as applied to African slavery. The slavery against which this INTERNATIONAL CONGRESS wages war is far more widespread and in some respects more cruel and wicked than even the other slavery. What astonished civilized people most of all, in regard to slavery in America, was the fact that a nation so enlightened, religious and "free" as the United States, could allow laws protecting that awful system. But we will not have to search far to find nations professing as much light and piety, enacting laws worse than those which shamed the honor of the Western Republic.

Strange to say, all reform movements are at first unpopular. But they are sure to win. The work of the *British and Continental Federation for the abolition of the State Regulation of Vice*, however small its beginnings, has for some years attracted a host of strong sympathisers and co-laborers. The session of 1877 was held in Geneva. A neat little book, "A Noble Army," gives some items regarding the supporters of the cause. Perhaps a good idea of the work of the promotion of public morality in Europe may be gained by looking at its promoters. There are now seven periodicals published on the Continent in connection with this large Federation, viz:—in Switzerland, *Le Bulletin Continental;* in Italy, *La Conscienza Publica*; in Germany, *Der Korrespondent;* in Holland, *Het Maanblad;* in Denmark, *Maanedsblad;* in Sweden, *Sedlighets-Vännen;* and in Belgium, *Bulletin de la Societe de Moralite publique.*

At the Geneva Congress sixty Associations were represented, besides deputations from other bodies. Looking at the assembly and their friends one sees almost every nation, creed, rank and profession of Europe represented. Augusta, Empress of Germany sent her royal message that her heart was with them. Florence Nightingale wrote from her sick chamber, Yves Guyot from his prison, and the Chief Rabbi of Paris added his cordial sympathy. Nearly every English religious body of any size was represented. The late Swiss Envoy to Japan, M. Aime Humbert, is a leading spirit in the work. Professor J. Horming of the University of Geneva, M. Accolas, M. and Mme Jules Simon, M. and Mme Theo. Monod of Paris, Dr. T. Mieg, Dr. Armand Depres, head surgeon of the Paris Hospitals, Dr. P. de la Harpe, Signor Manual Zorilla, ex-President of the Spanish Cortes, and Mlle. Appia, the Protestant deaconess, were a few names from western Europe. The Rt. Hon., J. Stansfield was President of the Federation. Sir Harcourt Johnstone, M. P., H. Richard, M. P., Dr. Bertani of the Italian Parliament, Professor James Stuart, Dr. Chapman, Editor of the "Westminister Review," Dr. Monatt, Chief Sanitary Inspector of the Forces in Hindustan, Dr. Gustave Monod added their power to the cry against legalized vice. There were also present the Court Preacher Baur from Berlin, bearing the greeting of his Empress, Dean Stanley, M. de Pressense and other clergymen from various lands.

Mrs. Josephine Butler, wife of a Church of England clergyman, has been a leader, worker and writer in this "holy war" for some years. The Congress numbered many "devout women" in its ranks. Among the prominent workers in Federation is the Countess Guillaume-Schack. During the last year she " has been making a *tour de propagande*, holding meetings and Conferences with great success "in several leading German cities. "Her lectures, conferences, and meetings, public and private, have everywhere been eagerly attended."

Does all this earnest work in Europe suggest nothing to India? There must be hosts of people here who heartily loathe the public sanction of immorality as it now exists. But what can be done? Have any friends of public morality any suggestions to make?

AGENT DYER BROTHERS.

Bombay, July 6th, 1882.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

THE RESPONSIBILITIES ATTACHING TO THE MINISTERIAL OFFICE.

DEAR BRO.—He who undertakes the office of the Christian ministry engages in a work beyond all others important and responsible. Justly may any one tremble at the magnitude and obligations of such an office. Rev. Dr. Edward Payson of Portland, in his sermon preached at the ordination of the Rev. S. L. Pomroy, said "if it be true that the minister who suitably takes heed to himself and to his doctrine, shall both save himself and them that hear him, it must also be true, that he who neglects his duty, will destroy not himself only, but his hearers. The thought is appalling, overwhelming. Indeed the ministerial office if seen, in all its effects and consequences and responsibilities would crush an angel." Brethren in the ministry, what a work is ours! Oh what responsibilities devolve upon us! Are we faithful in the discharge of our ministerial duties? Are we obeying the divine injunction in Isaiah 58, 1. "Cry aloud, spare not, lift up thy voice like a trumpet, *and shew my people their transgression*, and the house of Jacob their sins"? or are we mincing matters? The prophets, apostles and early preachers were faithful in rebuking sin and showing up iniquity. Some preachers are afraid of giving offence. It will be impossible to avoid offending those who are at once guilty and impenitent; for there is no way of avoiding it but by our silence: and silent we cannot be, because of God's commands. But plain dealers will always be approved in the end. Brethren heaven is interested in our work. The omnisoient and all-piercing eye of God holds us in full survey. Woe be to the preacher who betrays his trust. Richard Baxter in his "Reformed Pastor" says, "Oh how curiously have I heard some men preach; and how carelessly have I seen them live! They have been so accurate as to the preparation of their sermons, that seldom preaching seemed to them a virtue, that their language might be the more polite, and all the rhetorical writers they could meet with were pressed to serve them for the adorning of their style, (and gauds were often their chiefest ornaments.) They were so nice in hearing others, that no man pleased them that spoke as he thought, or that drowned not affections or dulled not, or distempered not the heart by the predominant strains of a fantastic wit. And yet, when it came to matter of practice, and

they were once out of church, how incurious were the men, and how little did they regard what they said or did, so it were not so palpably gross as to dishonor them! They that preach precisely, would not live precisely! What a difference was there between their pulpit speeches and their familiar discourse? They that were most impatient of barbarisms, solecisms, and paralogisms in a sermon, could easily tolerate them in their life and conversation."

Certainly, brethren, we have very great cause to take heed what we do, as well as what we say: if we will be the servants of Christ indeed we must not be tongue servants only, but must serve him with our deeds, and be "doers of the work, that we may be blessed in our deed." As our people must be "doers of the word, and not hearers only;" so we must be doers and not speakers only, lest we "deceive our own selves." A practical doctrine must be practically preached. We must study as hard how to live well, as how to preach well. We must think and think again, how to compose our lines, as may most tend to men's salvation, as well as our sermons. * * * * * If you intend the end of the ministry in the pulpit only, it would seem you take yourselves for ministers no longer than you are there. And if so, I think you are unworthy to be esteemed ministers at all."

It is a fearful thing to be an *unsanctified, graceless* preacher. Let us take heed to ourselves, lest we perish while we call upon others to take heed of perishing; and lest we famish ourselves while we prepare food for them. "Many a preacher is now in hell who hath a hundred times called upon his hearers to use the utmost care and diligence to escape it." Read Paul's rousing, heart-melting exhortation to the Ephesian Elders. Acts 20. 28.

T. E. F. M.

Nagpur, 27 June 1882.

Dear Sir,—I fail to perceive any similarity such as you point out between the action of Paul with the Church at Corinth and that of the "official member" of the M. E. Ch. of Bombay; rather, I clearly behold on the one hand earnestness and devotion the fruit of great faith, while on the other, the fruit of skepticism in the heart though clothed with the language of deception.—That you have misunderstood *my* argument I see from your quotation from my letter. Now, the point of my argument is this, that just as in proportion the faith of the Church is, so will her fruit be; as Paul observes at the 15. ver. of the 10th chap. of his Epistle to the Corinthians; this being granted, it is neither unfair nor illogical to reason that the scarcity in fruit bearing is a manifest sign of weak faith, as the absence of all fruit unquestionably betokens no faith whatever:—hence I feel *justified* rushing into print to correct a brother who unwisely rushes to the same place to give publicity to his erroneous views and suggestions. Theorising and theological reasoning landed me on the borders of Atheism; the practical living enjoined in holy writ, with the teaching of God's holy Spirit and his mighty support, I have determined upon being henceforth my rule and conduct in life, which I believe at death will land me before my Creator, Preserver, Redeemer, and Judge, where sorrow and trouble cannot enter.

With regard to your views expressed respecting other writings of mine, I am not in the least astounded thereat, for this is evidently the falling away from the faith predicted in the 2nd Chap. of Paul's 2nd Ep. to the Thessalonians at the 3rd and 9-12 Vers. The only sense of responsibility I know of in these matters,—(whom alone I fear, and whose honor and glory alone I seek) is that I am u der to him "with whom"—James in his Epistle at verse 17 acquaints us, is no "variableness, neither shadow of turning." Ought we to obey God or man? We have Peter's instruction at the 29 V. of the 5 Ch. of Acts in these words "We ought to obey God rather than men." I for one agree with Peter in this sound instruction, and am determined, in spite of men and devils, with God's help to walk.—Amen.——I hate a hollow Christianity, but I cannot hate it in any other manner or to any greater degree than God hates it, so content myself with denouncing it even as he does.

Yours very respectfully,

J. H. Roberts.

[We cannot say that the above letter helps us to understand the drift of the previous one. So far as we can understand, the object is to stigmatize a church for not bringing forth fruit, and a brother for exhorting it to bring forth fruit. So far as giving is concerned we know of no church that has done better than the one in question. The writer of the above (we say it in love) does not know what spirit he is of. Strength of conviction and boldness in denunciation are admirable when associated with the wisdom that is from above, but apart from it only bring a reproach on the cause they seek to advance. Our brother will excuse us if we decline to publish any more letters couched in his spirit.—*Ed. B. G.*]

MISS HAVERGAL ON DRESS.

To my personal knowledge there are so many dear Christian people troubled and unnecessarily burdened on the subject of dress, that I have thought it might be useful to make more generally known the views of that saintly consecrated lady, Miss Frances Ridley Havergal. Pray indulge me by finding room for the following short extract from "Memorials of F. R. H." She writes:—

"The outer should be the expression of the inner, not an ugly mask or disguise. If the king's daughter is to be '*all glorious within*,' she must not be outwardly a fright! I must dress both as a lady and a Christian. The question of cost I see very strongly, and do not consider myself at liberty to spend on dress that which might be spared for God's work; but it costs no more to have a thing well and prettily made, and I should only feel justified in getting a costly dress if it would last proportionately longer. When working among strangers, if I dressed below par, it would attract attention and might excite opposition; by dressing unremarkably, and yet with a generally pleasing effect, no attention is distracted. Also, what is suitable in one house is not so in another, and it would be almost an insult to appear at dinner among some of my relatives and friends in what I could wear without apology at home, it would be an actual breach of the rule '*Be courteous*;' also, I should not think it right to appear among wedding guests in a dress which would be perfectly suitable for wearing to the Infirmary. But I shall always ask for guidance in all things!"

Yours truly,

A Methodist.

P.S.—Five annas for "memorials of F. R. H." (Bombay Tract and Book Society), is a very good investment for any body who wants to study a beautiful Christlike life.

M.

Dear Bro.,—Rev. D. O. Fox, our esteemed presiding elder, announces that he will commence a series of special services at the Vepery M. E. Church, Madras, on Wednesday, the 5th inst. Vepery rejoices. The Spirit of God has already wrought a good work in many hearts, and "the way of the Lord" is manifestly "prepared." The object of this writing is to make grateful acknowledgment on the part of those blessed of our visitation from on high. Yet it is further, to ask the prayers of God's children in behalf of the meetings and their leaders, which are about to be held. O, that the good work acknowledged may resolve itself into a powerful revival, leaving unreached not a family, to its last member, represented in the congregation of the Church. And may its Spiritual influence be felt by the whole neighborhood. We ask especially that prayer may be based upon the gracious word, "that your fruit should remain."

Your's fraternally,

Madras, July 5, 1882. T. H. Oakes.

NOTICES.

Grant Road Church Debt.

Previously reported, Rs. 163. Received during week ending July 7th. H. A. G. 10, L. E. F. 5, S. P. 10, W. L. 2. E. M. 2. R. P. 500, J. N. H. 5, J. W. F. 15, G. E. M. 5, F. F. 10, A. G. 2, W. S. S. 6.

M. E. Appointments for to-morrow. Grant Road: 8½ a. m. C. Sharman; 5 p. m. Gilruth——Dean Lane, Fort, 11 a. m. Ernsberger; 6 p. m. Northrop——Mazagon, 11 a. m. Bowen; 6 p. m. Hawkins.

Received for the monthly expense of the M. E. Church, from R. S. A. Rs. 10.

Epitome of News.

Saturday, July 1.

—*Statesman*: The body of an officer of the s. s. Rajpootana (named Lawrence) was found on Saturday last floating in the river near Prinsep's Ghat. Another officer of the same steamer has identified the body. It appears that the unfortunate man fell over-board accidentally on the 22nd instant, from which date he has been reported missing.

—*Madras Mail*; Trichinopoly: This morning, the 30th Regiment were drawn up on their parade ground, formed in three sides of a square, for the purpose of witnessing the interesting ceremony of presenting one of the 'Royal Humane Society's medals to Private Modeen Sheriff of that corps, who at Dera Ghazi Khan in May, 1880, in the most plucky manner, just throwing off his side arms (he was dressed in uniform at the time) jumped down a deep well, and succeeded in saving the life of a Native servant, who, in a state of intoxication, had fallen in.

—*Bombay Gazette*: The Bombay Government has refused to sanction the loan required for the covering of the Malabar Hill reservoir, excepting in so far as the service reservoir containing the filtered water is concerned. The money required formed part of a large sum which was asked for as a loan.

—Same; Calcutta, 30: The boiler of the Turkish steamer Swordsman burst yesterday morning, scalding the chief, second, and third engineers, and also two native firemen, the latter not being expected to live. The engineers are all Parsees.

—Same: The Mahomedan who was charged with importing African girls into Bombay as slaves was sentenced yesterday, by Mr. Justice Latham, to three months' imprisonment, the plea that he was acting under the orders of the Begum of Bhopal, and was merely taking the girls to Bhopal in order that they might be at liberty, not availing to get him off. The exercise of the Begum's charity in this direction is

likely to be limited for the future. It will be difficult, perhaps, to induce persons to bring slaves from Africa, with a penalty of three months' imprisonment in prospect; and there is the probability that on another occasion the three months might be extended to six months, or even a longer period. It would perhaps be as well if the Government were to satisfy itself by inquiries in Bhopal whether, as a matter of fact, the slaves would have been liberated or kept in slavery had they been carried into that State.

—The *Daily Telegraph* remarks that "with German officials administering her finances, and German officers reorganising her army, Turkey promises to become ere long an outlying province of the Fatherland. In times past it was the British Ambassador at Constantinople who played the part of Codlin to Turkey's Little Nell. Nowadays that friendly röle is exclusively performed by the diplomatic representive of the German Empire."

Monday, July 3.

—Press Commissioner: The latest official reports from Kalahundi state that the Khonds have dispersed and abandoned armed resistance, but that their attitude is threatening. The retention of the troops and police and the European officers is essential to the restoration of order and confidence and for the apprehension of the principal persons concerned in the late outbreak. The Kultas are said to be afraid to return to their villages. Cultivation in many places is at a stand-still, and the continuance of the present state of affairs may cause local scarcity. The details and causes of the late outbreak cannot yet be precisely stated.

—The statistics of the opium-smokers among the jail population of British Burmah, at the end of last year, show that 23 per cent. of the Burmese prisoners were men who had been opium-smokers previous to their admission into jail, and that of these latter 20 per cent. had apparently suffered in health or constitution from the consumption of the drug. In the year 1880 only 13 per cent. of the admissions were opium-smokers. Formerly it was considered dangerous to deprive habitual opium smokers suddenly of the drug, and it was thought necessary to wean them gradually from its use. It has, however, now been ascertained that there is no danger in suddenly withholding the supply, and the practice of giving opium in jail to prisoners who had been accustomed to its use outside has accordingly been stopped.

Will this precedent be followed in India? The opium consumed by prisoners must cost Government a good deal.

—*Indian Witness*: A correspondent signing himslf C. M. D. S., and said to be a leading missionary of the Church Missionary Society, wrote a long and very telling criticism on Mr. Willis' sermon in the *Indian Churchman*. In the course of his letter he says,—"Far be it from us to depreciate the organization to which we belong, or the sacraments which the Lord has instituted. But we say that He or His Apostles never taught men to rely upon either." Commenting on this "A Loyal Churchman" writes to the *Indian Churchman* that C. M. D. S. and his friends are out of their place in the Church of England, and should retire from her communion without delay. We mention this only as a straw which indicates the direction of the current. The Romanizing party naturally develops the instinct of intolerance very rapidly. But if the Church alone saves men, surely even this "Loyal Churchman" would not cast out those who would thus be separated from Christ! If all men are to be saved by joining them to the Body, by what possible logic can it be right to separate any man from the Body?

—The Dutch have recently been blessed with a new law for restraining the sale of intoxicating drink, and although its provisions are very mild the immediate effect has been to reduce very materially the sale of strong drink. Instead of requiring the seller to take out a license, the buyer is required to present one before liquor can be served to him, and these licenses are only given to persons who do not drink to excess. This is a step in the right direction. If liquor is sold at all, it ought in every land to be made a misdemeanor to sell it to inebriates.

—We are favoured with the *Indian Railway Travellers' Guide* for July, published at the *Bombay Gazette* office, Price 8 annas.

Tuesday, July 4.

—*Times of India*: We hear from Viramgaum that Mr. H. L. Evezard, of the Salt Department, and son of Colonel Evezard, late Cantonment Magistrate of Poona and afterwards of Deesa, was fired at by a native on Tuesday last. The facts as they have reached us are as follows:—It appears that on the day in question Mr. Evezard met three men, and noticing that they were armed he asked them if they were provided with licences. One of them locally known as Gorjee, and said to be a high priest of the Shravak Banias, replied disrespectfully, declining to produce his licence, and telling Mr. Evezard to mind his own business. The latter, who had three men with him, then proceeded in the direction of the travellers' bunaglow, intending to obtain the assistance of a Mr. Anderson, who was there. While Mr. Evezard was walking along the road it is stated that Gorjee fired at him, but luckily the bullet passed him. Gorjee seems to have been arrested by the police, but by some unexplained means escaped. He was, however, recaptured on Friday morning by Major Humfrey, District Superintendent of Police, Ahmedabad, and will be tried before the Sessions Judge at that place.

—The following is an extract from the report of the Madras Medical College read at the annual meeting on Friday:—

There were six lady students who entered the college to study medicine. They attended the lectures and examinations regularly, and made considerable progress in the studies of the session. Miss Hayes, a Matriculate, is qualifying for the degree of Licentiate of Medicine and Surgery. She obtained 72 per cent of the aggregate marks awarded at the different examinations held by the Professors at the close of the year. The other five ladies who are qualifying for certificates as Medical Practitioners obtained an average of 73 per cent. of the total marks; of these Miss Khisty, a Christian whose parents were originally Brahmins, acquitted herself well at all the examinations, and is awarded prizes for proficiency in Anatomy and Materia Medica.

The young lady mentioned at the close of the above para, is the daughter of the late Rev. Hari Ramchundra, paster of the Am. Mission Church, Ahmednuggar.

—Valuable coal fields have been found in the neighbourhood of Sohagpore.

—*Bombay Gazette*, 4: A very serious accident occurred on Saturday on board the steamer Bengal, proceeding up the river Hooghly, about 40 miles from Cacutta, owing to a stupid order given by the second engineer, Perrio, an escape of steam took place resulting in scalding five stokers, three of whom died, while the two others are not expected to live.

—*Record*: The Roman Catholic Bishops of Ireland have issued an address in which they give "advice and direction" to the people. The document is very carefully worded, and might have come from the pen of Bunyan's Mr. Facing-both-ways. The Bishops "must raise a warning voice" "against not a "few excesses which we most deeply lament and unequivocally "condemn." At the same time it is the "admitted right, "and often the duty, of those who suffer oppression, to seek "redress by every lawful means, and to help in obtaining "such redress is a noble work of justice and charity." Again, while denouncing murder and outrage, they feel it their "duty to declare" that such crimes would never have occurred "had not the people been driven to despair "by evictions and the prospect of evictions for non-payment "of exorbitant rents." The Bishops are evidently experiencing the unpleasant sensation inevitable upon an attempt to ride two horses at once.

—Same: Even the Judges have now declared in favour of the Salvation Army. Convocation, the Bishops, and the House of Lords have successively patted the Army on the back; and now the Queen's Judges in a slow and solemn manner declare that the magistrates of Weston-super-Mare are not justified in covicting men of "tumultuously disturbing "the peace of our Sovereign Lady the Queen," because they walk along the streets singing hymns.

—*Jewish World*: The account now given of the recent audience which Baron Gunzburg had of the Czar throws a certain light on the condition of the Imperial Court. The Baron related, without hiding anything, how the Jews had been persecuted. As he described the horrors perpetrated at Balta, his Majesty, evidently astonished, exclaimed, "Impossible!" and turning to some papers, showed his interlocutor the reports he had himself received, and which described the outbreaks quite differently. The Baron, however, remained firm, and said, "Sire, the facts I have mentioned are known all over Europe," adding, after a few moments' hesitation, "We have arrived at this point, that the world is sending charity to Russian subjects!" The Czar, surprised by this unexpected discovery, promised that he would do his best to remedy the evil, and, as an earnest of his good intentions, ordered a sum of 60,000 roubles from his privy purse to be immediately sent to the assistance of the maltreated Jews. The *Reforma*, of Cracow, in repeating this anecdote, remarks with truth, that did the Czar wish to know the truth as to what goes on his Empire, he would experience more than one surprise of the same kind.

—Dean Close is recovering.

—Wonderful advance has been made in the production of tricycles, which are becoming so popular that several makers are relegating the bicycle to the background, and devoting themselves to the manufacture of "the people's vehicle." Many country clergy, doctors, and other professional men find the tricycle an indispensable help in getting over the ground; the cost of maintenance, after the first outlay-bearing no comparison to that of a pony car, riage.

—*Overland Mail*, June 16: Amongst the deaths recorded this week are: Sir G. H. Beaumont; Sir W. Brown; Col. R. Stewart; Vice-Admiral R. Hall; Mr. Scott Russell; and Mr. Cecil Lawson.

One of the most serious incidents in connection with the new Irish Coercion Act is the unwillingness of the majority of the judges to serve on the special tribunals.

Alexandria: Little doubt is entertained that, although the first signal for Sunday's riot was given by the affray between a Maltese and an Arab, the outbreak was preconcerted. The rabble was uniformly armed with heavy sticks, and appeared in force at many points simultaneously. Moreover, a fanatic wearing a green robe was seen driving about in a carriage haranguing the mob. The soldiers and police looked on passively for five hours, and when the military were finally called out the rioters dispersed.

The Commission of Inquiry into the masacre has held its first sitting. Arrests of the rioters continue. It is now estimated that 250 Europeans were killed during the riots. A number of bodies are being washed ashore, which, it is said, were thrown into the sea. Seventeen have been thus recovered. All bore marks of blows from bludgeons or bayonet wounds.

Much alarm was caused at a public Good Templar meeting in Aberdeen, on June 10, whilst one of the vocalists, during the singing of a comic song, was exhibiting a revolver, Unknown to him one of the chambers was loaded, and in the middle of the song this chamber was accidentally discharged, the ball

entering the side of a lad in the audience, dangerously wounding him. There was a great panic, but no other person was injured.

Comic songs seem to us very much out of place in Temperance meetings.

Wednesday, July 5.

—*Times of India*: A few days ago two female inmates of the Laper Hospital were remova to the J. J. Hospital suffering from the effects of certin native sweetmeats of which they had partaken. From the information given to the police it was suspected that an attempt by poison had been attempted. After making their investigations for some time the police at last succeeded in tracing the attempt to two native Christians, named Eneas Jaki Gonsalves and Maglie Lawrence Fernandes, whom they charged before Mr. Dosabhoy Framjee yesterday with attempting to commit the murder of Francis Allice by means of sweetmeat mixed with arsenic. The case was adjourned.

—Same: "For the last year the editor of a little Parsee sheet, called the *Satya Mitra*, has persistently attacked the editor of the *Rast Goftar*, a well conducted and influential Parsee journal. The attacks were directed against him not only as the conductor of a public journal with strong views about social reform, but were especially aimed at his private character, and, by way of being peculiarly offensive, were made to include a series of most unjustifiable attacks upon his daughters and his family. No less than seventeen alleged libels were put before the Court, and the half-veiled allusions were proved by several independent witnesses, leading members of the Parsee community, who spoke in high terms of the integrity of Mr. K. N. Kabrajee, the complainant, and of his general reputation as a honest and energetic public writer. The case was so clear that the Magistrate stopped any further evidence for the prosecution."

We agree with our contemporaries that a term of imprisonment should have been included in the sentence,

—Mr. Darwin's will has been proved, his personal estate amounting to upwards of £146,000,

—The death is announced, at the Royal Naval Asylum, Great Yarmouth, of John Mooring, who served as captain of the maintop of the Thunderer at the Battle of Trafalgar. Mooring had attained his 102nd year.

—*Bombay Gazette*: The Registrar of Marriages, appointed by Government under Act 3 of 1872, yesterday solemnized the marriage of a Hindu lady with a Brahmin, both of whom declared that they professed no religion. The bridegroom, Mr. Bulvant Bhau Nagarkar, is a proofreader or examiner in the Government Central Press, and the bride is a daughter of Mr. Ragoba Pandurang Tarkhud, a Government Pensioner and the eldest brother of Dr. Atmaram Pandurang, late Sheriff of Bombay. They are respectively of twenty-two and seventeen years of age.

—The venerable Dr. J. A. Wylie has been visiting Eastern Lands, and the following extracts are from a letter of his in the Edinburgh *Daily Review*: I had to "lie-to" for a fortnight at the foot of the Lebanon. This forced detention gave me an opportunity of admiring other things besides the surpassing splendour of that region. The Americans are doing a great work there. Their college at Beyrout sends forth yearly a large body of educated Moslems, Syrians, &c.—ministers, doctors, teachers. They have been operating here for half a century; the first labourers sleep in the quiet churchyard beside their church, but others, equal in zeal and ability, have come after them, and their work has now developed into large proportions, and is telling powerfully on Syria. It is creating a new country. There is, besides, Mrs Mott's establishment, with upwards of 3,000 young Moslems in it; and last, but not least, Miss Taylor's school for Moslem girls. Miss Taylor is a born teacher, and well deserves more support than, I fear, she receives from Scotland. By these agencies, a moral basis is being laid for a new state of things; and one can see the wisdom of Providence in prolonging the reign of the Turk. He is far more tolerant than is the Greek Church, and were the Greeks to come in and possess Turkey, which they are very anxious to do, there is but too much reason to fear the evangelical agencies at work all over the East would be greatly crippled, if not altogether extinguished.

In Constantinople, too, there is the germ of better times—a bud upon the old bough. The Bible is being widely circulated under the agency of Dr. Thomson, through all the provinces of Asia Minor. There chanced, when I was in Constantinople, a gathering of all the colporteurs thoughout Turkey; their reports were cheering. The demand for the Word of God is year by year growing; conversions are taking place, and little Christian communities are beginning to dot the wilderness of Islam. As yet the night holds sway, but the morning is not very distant.

The ruins of the Parthenon have spoilt my eye for those of Rome. I climbed Mars Hill, which still echoes, and will to the world's end with the words of Paul. What a commentary do the fallen temples of paganism that lie around furnish to his sermon, and what an emphasis do they give it. There, as you know, flourished the greatest intellects that have ever appeared on the earth; they put forth the whole strength of their giant faculties to find the way of life, but they were not able to find the door. The three-fold ruin which you survey from Mars Hill—that of philosophy, temple, and nation—proclaim their failure. There is no use trying when Socrates and his fellows did not succeed. Here, too, I am happy to say, the Bible is hewing its way. Colporteurs are traversing all Greece, and much seed is being sown which will assuredly ripen into an abundant harvest when a few decades have passed. There is a weariness weighing upon the nations; they are turning from the husks on which for ages they have been fed; they begin to see that this "Book" is bread indeed. The East is in a great transition, and it is no unreasonable hope to cherish that the early decades of the coming century will see it Christian.

And now I am in Rome. What a stride Rome has made since I first knew it thirty-one years ago. It has bounded up from the wreck it then was into a clean, gay, prosperous city, which rivals London or Edinburgh, That advance is all during the past dozen years; such transformation can even political liberty make. The Pope remains shut up in the Vatican, where he mourns the woeful apostacy of his subjects. From his gilded prison this "king of kings" looks down upon the Romans, much as the man in the moon looks down upon us terrestrials from his lantern in the sky, but the Romans seem to pay as little homage to the former dignitary as we pay to the second. But let us not mistake; Papacy in Rome is scotched not killed. Rome is full of a godless scepticism, but that scepticism when it comes to its deathbed, recants its free-thinking, grows wonderfully devout, and sends for the priest. The liberty of Italy is as yet only half won, and unless there come a John Knox after Garibaldi, it may lose what it has got, and while spurning the *temporal* Pope may bow down at the feet of the *spiritual* tyrant. Rome swarms with young priests, whose faces betoken that ardent zeal and indefatigable hope animates them. Wherever I went over the East I met these black cohorts. They are dotting the Lebanon with their convents and schools. In the little town of Zahele, in the Lebanon, there are not fewer than seventy Romish priests; and the evangelists and colporteurs, one and all, whom I met, complained that they hang on their rear, and wherever they saw the good seed they are sure to come after and sow tares.

—*Christian*: Dr. Barnardo tells a touching story in *Night and Day*. In view of expenses amounting to £100 per day, and receipts of £20, he was cast down, but looking up for help, he thus relates how prayer was answered;—

I called my pertinacious friend into an inner office, standing at the door of which she said, while tears rolled down her face, "I bring you this money because your doors are never closed to any poor child. Go on with your blessed work! Never turn away one destitute child; God will surely help you!" and, to my astonishment, she placed in my hand a Bank of England note for £1000. I had heard of such things, but never before had an incident of this kind befallen me; I fairly gasped for breath, while wonder and gratitude struggled for expression. My visitor gave me, however, fresh cause for such feelings, as she added, "And I rejoice to know that your children are kept free from the workhouse badge or taint, and that you seek to bring them up in the fear of the Lord"; and then another note for £1000 was placed in my not unwilling hand. I now resigned myself to the inevitable; I could only feel, though I dare not say it aloud then, "O Lord how wonderful are thy ways!" and certainly this feeling was increased, to my utter bewilderment, when my visitor slowly took a *third* note for £1000 form her bag, and placed it where the other two already were, in my hands! Declining to give her name or to accept receipt, but assuring me that she was familiar with every detail of our work, and had visited it and inspected it and prayed for it, my visitor, who was deeply moved while bestowing her generous help upon our work, turned quickly from me, and was gone ere ever I was aware.

Thursday, July 6.

—The Sessions Judge of Bangalore has quashed the conviction of Seshajiri Row for insulting Miss Lane in a railway train, on the ground that the Magistrate had no jurisdiction.

—*Bombay Gazette*: We are able to state that a very important step has been taken for the protection of the Suez Canal. An expeditionary force will be immediately despatched from Bombay for the express purpose of guarding the Canal. It will consist of eighteen hundred European and five thousand native troops. This includes three batteries of artillery and a porportionate number of horse. For transport purposes two thousand mules have been collected. It is understood that this Indian contingent will hold the line between Suez and Ismailia in the capacity of Canal chowkidars. We are also in a position to state that a separate line of railway will most probably be constructed along the course of the Canal from Suez to Port Said, the present railway being left out of calculation. Our policy, so far as this force is concerned, is to confine ourselves, as far as possible, to watching the Canal route, and scrupulously refrain from interfering in any way with the internal politics of the country.

—We acknowledge receipt of the Great Indian Peninsular Railway *Monthly Guide*, with Time and Fare Tables. Price 1 anna.

—At Dera Ghazi Khan, on the 20th June, Naick Jamal Khan, 3rd Sikh Infantry, was shot dead by Sepoy Maizulla, of the same regiment.

—A National Society for the Suppression of Juvenile Smoking was founded on the 9th June, at Exeter Hall; Dr. W. B. Richardson presiding. The chairman in his address condemned tobacco smoking as a grave and unnecessary evil, deranging the system generally and destructive to the mind and body of the young. He expressed his warm approval of the objects of the society. The Honourable Arthur Kinnaird expressed his conviction that a national society for the suppression of juvenile smoking was absolutely needed, and moved a resolution to that effect.

—The Chinese have taken another step in imitation of Western nations. They have already carried, or allowed to be carried, a line of telegraph across the northern half of the

empire; and they are now landing railway rolling stock on the wharf at Tientsin.

—*Am. Bapt. Miss. Herald*: The Hindu coolies in British Guiana of their own accord, held a meeting to discuss the question as to which is the true religion, and voted with but one dissenting voice to accept Christiannity. They then sent for a teacher, and one was given; and they propose to build a church, and support it themselves. There is a similar movement among the 20,000 Hindu in Trinidad. A French Baptist, who emigrated some years since to the Argentine Republic, has been the means of the conversion of several others. They sent to France for a preacher; and Mr. P. Besson, who has been in the service of the Missionary Union for some time, has gone out to care for this new interest.

Friday, July 7.

—*Times of India*: The trial of the two first parties accused in connection with the Kolhapore defamation case, which has been dragging its slow length along for months, was decided yesterday by the jury bringing in a verdict of guilty against the first prisoner on all three charges, and against the second prisoner on two charges. Sadashiv Pandurang Bhide, or Nana Bhide as he is generally called, and Keshow Narayen Bakhle were both charged with defaming Mr. Barve, the Dewan of Kolhapore, but the evidence throughout showed that Nana Bhide was the major offender, and that Bakhle was only a minor actor in the defamation conspiracy. They stood charged with sending a telegram, a petition end a second petition to the Governor of Bombay, in which they alleged that they had in their possession letters written by the Dewan, or portions of which were in his handwriting, which showed that he was guilty of conspiring for the purpose of causing the removal, by death or insanity, of the Maharajah of Kolhapore. The evidence brought forward during the course of the trial not only proved that the Dewan could have had no part in such doings, but that in point of fact the Maharajah was not ill-treated at all. What rendered the accusation the more absurd was, that it implied that Mr. Cox, Private Green, the young Ranee Sahib and others connected with the Maharajah were conspiring with the Dewan, yet not a tittle of evidence substantiated any such conspiracy, while a volume of evidence went to show that it was altogether a myth.

—Same: Another strange case of suicide was investigated by the coroner yesterday. The deceased, the wife of a Mogul trader, swallowed a dose of yellow arsenic for no other reason apparently than that her husband declined to accompany her to Poona on a visit to her brother.

—Fall of rain up to date, Fort, 42 in.

—Deaths last week, 362.

—A Mr. Mosa, bathing at night on the Madras surf, was carried away by a shark.

—With regard to the force to be dispatched from India to Egypt, the *Bombay Gazetta* says: Bengal for this force provides 1 European Infantry Regiment, the Native Cavalry-4 Regiments of N. I., and 2 Cos. Sappers and Miners.

Bombay supplies 1 European Infantry (the Seaforth Highlanders) and 2 Native Infantry Regiments (the 16th Native Infantry and the 2nd Belooches).

Madras 1 Native Infantry and 2 Cos. Sappers and Miners.

As regards the Artillery, we fancy that two batteries will come from Bengal aud one from Bombay.

The two regiments for reserve at Aden will not, it is presumed, be despatched until the main body has started. The actual numbers of the force for Suez are as follows:

Europeans.....	1,800
Native troops.....	5,000
Followers, between...	2 and 3,000
Horses.....	700
Mules.....	2,000 for transport service.

It is calculated that at least 26 steamers averaging from 2,000 to 2,400 tons, will be required to convey these numbers.

—*Bombay Gazette*; Constantinople: There are in Pera some who remember when Garibaldi sought refuge in Constantinople after his condemnation to death for the part he bore in the conspiracy of Genoa. He lived in the Rue Donzio, and gave lessons in Italian to the Perotes. He was then in the full fire of youth, and of new-born enthusiasm in the service of universal freedom, to which is life was thenceforward devoted. A solemn mass has been performed in his honour by the Italian Operatic Society. Count Corti, the Italian Ambassador, attended at this, and pronounced an effective and sympathetic discourse.

The Catholics have held a great annual *fonction* here. They possess a miraculus portrait of the "Lady of Lourdes," and every year they carry it to Ferikeni, which is a suburb of Pera, and there exhibit it to the pilgrims who come from all parts to view it. This year no less than 4,000 pilgrims flocked to see it.

—A French photographer residing at Tangiers has received a most interesting order from the Sultan of Morocco. He is commissioned by His Highness to photograph the 364 wives of this modern Solomon. The portraits will be contained in an album, of which the Sultan alone will have a key.

Selections.

PROFESSOR LIONEL BEALE, F. R. S. ON MODERN SCIENTIFIC THOUGHT.

We (*Record*) make the following extract from the paper on "Dictatorial Scientific Utterances and the Decline of Thought," which was read by Professor Lionel S. Beale, F. R. S., before the Victoria Institute, on Monday, the 15th inst:—

The inquiry whether the hypotheses upon which modern scientific opinion in favour of some form of the physical doctrine of life upon which every kind of materialism is based, are worthy of acceptance at this time, has called forth very different replies. Notwithstanding full inquiry, and very careful examination concerning conclusions arrived at by others, I am obliged to confess that I feel more strongly convinced than ever that all the physical doctrines of life yet advanced are quite untenable. Materialistic doctrines have now been taught for so many years that they have come to be looked upon as a sort of belief, or faith, which ought to be at once accepted by all who desire to be considered, from the materialistic point of view, as reasonable persons. Instead of the hypothetical suggestions in favour of the physical doctrine of life, advocated by materialists and others, resulting from a legitimate flight, or extension, of the imagination into the border-land which lies between the extreme limit of observation and experiment, and that region which gradually passes into the Unknown and Unknowable, it will, I think, be found that they are almost entirely sustained by mere assertion, and by authoritative declaration, while careful study will convince that they are not sanctioned by the facts, observations, and reasonings which constitute the science and philosophy of the time in which we live. The reception of materialistic dogmas by any intelligent person who takes the trouble to think over their terms, and is capable of appreciating, and analysing, and examining the evidence upon which they are supposed to rest, is simply impossible; and the applause with which these views have been received in some quarters is to be accounted for by the decline of thought, and the indisposition on the part of the public to trouble to think at all on the merits of the arguments presented to them.

I would draw attention to the declaration again and again repeated, and now taught even to children, that the living and the non-living differ only in degree, that the living has been evolved by degrees from the non-living, and that the latter passes by gradations towards the former state. No one has adduced any evidence in proof of these conclusions which are, in fact, dictatorial assertions only, and no specimen of any kind of matter which is actually passing from the non-living to the living state, or which can be shown to establish any connection between these absolutely different conditions of matter has been, or can be at this time, brought forward. Let me beg of you not to allow the mind to be diverted by fanciful comparisons and asserted resemblances of the living to the non-living, from the careful consideration of the real differences between that which is alive and that which is not alive. This question of difference or resemblance between vital and physical will be found to underlie some of the most important speculations of our time, and I cannot too earnestly draw your attention to the very great importance of insisting that the facts and arguments advanced by materialists should be clearly stated so that they may be thoroughly sifted and fairly discussed, instead of vague assertions in favour of wide generalizations being accepted without examination or inquiry. If examined not a few of the conclusions will, I am sure, be dissipated at once, for they will not stand the test of careful analytical exposition.

The popular scientific doctrines of the last few years all seem to admit some vague, imaginary, and existing first cause, of which neither the nature nor the attributes have been defined, and which is placed at such a remote distance in time from the present era, that in us it can hardly excite more interest than the possibility of a shadowy phantom in an all-pervading primitive mist. There seems to be a fanciful conception of material atoms being evolved from the void; but it is, of course, useless to ask why, when, or how? The materialist needlessly, and without reason—or rather, against reason, as it appears to many—sneers at the want of enlightenment of past generations, and in his own dogmatic and self-confident, infallible way, expounds the materialistic views of the existing order of things; extols the tendencies of what he calls the thought of his time, by which he seems to mean materialistic dogma, and prophecies concerning the proofs of the truth of his teachings which are to be discovered by unborn materialistic investigators. His hearers listen with wrapt and unquestioning reverence to his vague and extravagant utterances. They cannot doubt; they dare not think. How often are we enjoined with austere solemnity not to resist the influence of the cold logic of materialistic science? We shall be spurned by many, but we must be encouraged by the conviction that we are acquiring material truth, and sustained by the consolation that, though we may be looked down upon, we may feel certain that we alone are right. This, the dullest, the narrowest, the most superficial of all creeds—Materialism, which includes some mixture of antitheism and atheism of various forms and hues—has been half accepted by hundreds of persons during the last few years. I believe all materialistic doctrines, vary as they may in detail, will be found to agree in accepting as a truth—if, indeed, they are not actually based on it—the monstrous assumption that the living and the non-living are one, and that every living thing is just as much a machine as a watch, or a windmill, or a hydraulic apparatus.

According to the material contention, everything owes its existence to properties of the material particles out of which it is constructed. But is it not strange that it never seems to have occurred to the materialistic devotee that neither

the watch, nor the steam-engine, nor the windmill, nor the hydraulic apparatus, nor any other machine known to or made by, any individual in this world, is dependent for its construction upon the properties of the material particles of the matter out of which its several parts have been constructed? Who would think of asserting that in the properties of brass and iron or steel we shall find the explanation of the construction of a watch? It has been often affirmed in positive and dictatorial language that the formation of the animal is due to the properties of the particles of which its body is composed.

When people begin to think they will soon see how absurd it is to maintain that growth and the actions going on in living beings are due to the properties of particles of matter of which their bodies are composed. A little reflection will make it obvious enough that neither the formation nor the action of the watch, or the steam-engine, or the windmill can be due to the properties of the matter of which the machine is made, but that formation and action depend upon the manner in which the parts are fashioned and put together and made to work. And, of course, the suggestion will occur to those who think, that if all these machines were to be destroyed and pounded to pieces, the matter would still retain its material properties, although no one could then discover that it had ever taken the form of a watch, or an engine, or a windmill, any more than a chemist from a thorough examination of the matter and its properties would be able to promise that it would one day take the windmill, watch, or other form.

Let us endeavour to keep clearly before our minds the paramount importance of the answer given by the science of our time to the question, "What is the difference between living matter and the same matter in the dead state?" If it can be proved, as declared in many scientific dictatorial utterances, that the difference is molecular, mechanical, or chemical in its nature, then must things living be included in the same category as non-living matter. The living and non-living in that case will truly be one; then would be established the much longed-for unity; then would materialism rest on an intelligible basis, and constitute the foundation of a popular if not a progressive creed. But the science of our day has given no answer of the kind On the contrary, all investigations so far carried out lead to inferences of an opposite tendency. So far from the gradations asserted to exist having been proved, not a vestige of anything tending towards proof has been discovered. No difference in kind so consummate, no divergence in property so wide or so absolute, can be pointed out in nature as the difference which subsists between a minute partical of matter in the living and the same in the dead state. The difference remains to this day as irreconcileable, inestimable, absolute, in every sense as it ever was; while there is no reason to suppose the difference will be less in time to come.

Miscellany.

—Speaking of *John Inglesant*, a recently published novel, the *Record* says:

Mr. Shorthouse has "ventured to depict the Cavalier as not invariably a drunken brute." Inglesant belongs, therefore, morally, to the Carnavon and Falkland, not the Lunsford or Wildrake type of the party. We think that our author has identified the Royalist and High Churchman too completely, the fact being that the most Protestant Episcopalians were equally on the side of the King. He has also entirely ignored the merit of the Puritan character, and the leaven of honesty in the political aims of the Parliament. Indeed, one of the most remarkable features of the book is the careful avoidance by the author of any attempt to pourtray genuine Puritan religion. While Inglesant is made to fall successively among Laudians, Jesuits, Mystics, Jansenists, and Quietists, while he is introduced to the lore of the necromancer and the philosophy of Hobbes, no effort is made to complete the picture by allowing him to learn something of the simple Gospel of the grace of God as it was understood by the immediate successors of the Reformers. This apparent unwillingness to undertake a task which must constantly have been presented to the mind of the writer is the more remarkable when it is remembered that Mr. Shorthouse is by his own confession, recently made in the *Nineteenth Century*, an Agnostic. When we find every other system of professed Christianity discussed and analysed with great power and apparent sincerity, and yet the "Divine light" alleged to be very imperfectly if at all discerned by the searcher, we are driven to construe this silence as to Evangelical religion into half-unconscious confession that here, if anywhere, the Divine light is to be found, or at any rate that the author feels himself face to face with something he cannot see through and therefore leaves alone. It is difficult not to contrast this reticence of Mr. Shorthouse with the bold endeavour of George Eliot to describe the work of conversion in that most wonderful of all her wonderful books, "Janet's Repentance." In our opinion Mr. Shorthouse's silence is, of the two, more respectful to real religion.

TELEGRAPHIC NEWS.

Constantinople, June 29th: The Ambassadors of the Great Powers are still urging the Porte to join the Conference, otherwise they recommend that the Powers decide upon the measures for the settlement of the Egyptian difficulty without consulting the Porte.

Paris, 29th: The French press show a disposition to leave the British Government to intervene alone in Egypt, recognising that British interests are paramount in the Suez Canal.

London, 29th: Lord Hartington, replying to a question in the House of Commons, as to whether it was true that preparations are being made to bring Indian troops to Egypt, declined to reply to it, on the ground that it was inopportune.—Mr. Blake, the agent, and Mr. Keene, the steward, of the Marquis of Clanricarde, have both been shot at, and killed on the spot, from behind a loopholed wall near Loughrea.—The assassin has not yet been arrested.

30th: Military preparations in England are being actively pressed forward.—H. M. troopship Orontes, with twelve hundred marines on board, sailed last evening for Alexandria.—It is expected that the Government will shortly call out the Army reserves. —*The Times*, in a leading article to-day, says that England will show the world that she is ready to protect her honour and interests.—A Conservative meeting was held yesterday in London, at which were present the Marquis of Salisbury and Sir Stafford Northcote. Resolutions were adopted urging the maintenance of Imperial interests in that country.

Alexandria, 30th: It is reported that Araby Pacha will shortly proceed to Constantinople.

New York, 30th: Charles Guiteau was hanged to-day.

Constantinople, July 1st: The murderer of the late Commander Selby, of H. M. S. Falcon, has been sentenced to fifteen years' imprisonment.

London, 1st: The latest advices from the Cape state that the affairs in Zululand are quieter, the belligerent chiefs having been pacified by the British Resident.—1, 5 30 A. M. The House of Commons are still debating in Committee the Repression of Crime in Ireland Bill. The House sat all last night, and will probably continue sitting until Sunday.

2nd: The authorities at Woolwich Arsenal have received orders to have in readiness a siege train of seventy-two guns.—In the House of Commons the debate in Committee on the Repression of Crime in Ireland Bill lasted until eight o'clock last evening. After a most stormy sitting, Mr. Parnell and fifteen Home Rulers who, persisted in obstructing the business of the House, and who insulted the Chairman, were suspended, and finally nine other members were suspended for the same reason. Eventually the last clause of the Bill was passed. Mr. Gladstone demands urgency for Monday.—The Attorney-General has applied for an injunction against the Channel Tunnel works.

Alexandria, 2nd: Midnight. A Council of ministers was held to-day, at which Araby Pasha proposed a levy of all men capable of bearing arms. Only two of the Ministers were opposed to the proposal —The Alexandria garrison has been further reinforced by eleven thousand men —The works on the coast fortifications are being actively continued.

London, 3rd: All the preparations which the War Department and the Admiralty have been making, in connection with the fitting out of the British expeditionary force are now complete.

Constantinople, 3rd: The Conference is discussing the intervention of Turkey in Egypt.

Alexandria, 3rd: The Egyptian Government declare that it will resist the landing of the Turkish troops.

London, 4th: A meeting of a committee for the mobilization of troops took place yesterday at the War Office under the presidency of Sir Garnet Wolseley, at which arrangements were discussed for calling out the Army Reserves.—Mr. O'Donnell, M. P. for Dungarvan, was suspended last Saturday for a fortnight for insulting the chair in the House of Commons during the discussion in Committee on the Repression of Crime Bill.—A motion was adopted yesterday evening for reviving the urgency rule.

Paris, 4th: Active naval and military preparations are being made by the French Government in view of the contingency of a mixed occupation of Egypt.

Alexandria, 4th: Acting upon instructions from the British Government, Admiral Sir Beauchamp Seymour has demanded the immediate cessation of the armaments in the Alexandria harbour.

Constantinople, 4th: The Turkish Government has made overtures to join the Conference under certain conditions.

London, 5th: Frequent Cabinet Councils are being held.—The House of Commons last night voted urgency for the Repression of Crime in Ireland Bill.—Twenty-three arrests have been made at Loughrea in connection with recent assassinations of Messrs. Blake and Kneene.—Sir Charles Dilke, replying to a question this evening in the House of Commons, said that fresh instructions had been sent to Admiral Seymour, which would meet all contingencies.

Alexandria, 5th: The situation here is regarded as dangerous.—Preparations for war are still being continued by the Egyptians.—Admiral Seymour did not demand the cessation of other fortification works in Alexandria harbour as was stated, but has declared to the Egyptians that the sinking of ships in the harbour will be regarded as the commencement of hostilities The Egyptian officials have replied that such a step is not contemplated.—Midnight.—Thirty-one thousand of the Egyptian army reserve have been supplied with arms.

Constantinople, 5th: The Conference has decided to invite the Porte to send troops to Egypt.

London, 6th: The *Times*, in a leading article this morning, announces that Admiral Seymour will to-day formally threaten to bombard the defences of Alexandria harbour, unless a complete stoppage of hostile operations takes place.—The dispute between the Government and the Channel Tunnel Company has been settled, the latter having complied with the demands of the Government.

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DEATH.

DEANE—July 2nd at Colaba, James Riche, child of Mr. and Mrs. J. R. Deane, aged one year and nineteen days.

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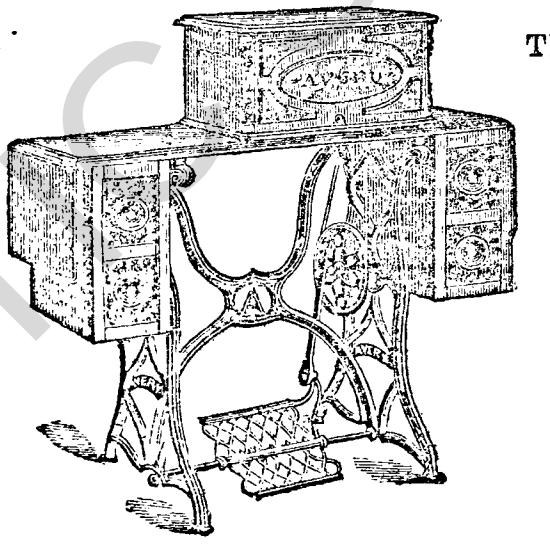

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